The Syrophenician:

OR, A

PATTERN

OF

INVINCIBLE FAITH.

DELIVERED

In a DISCOURSE at *London*,

In the YEAR 1750.

By *JOHN CENNICK.*

Whatsoever ye shall ask in Prayer, believing, ye shall receive, MATT. xxi. 22.

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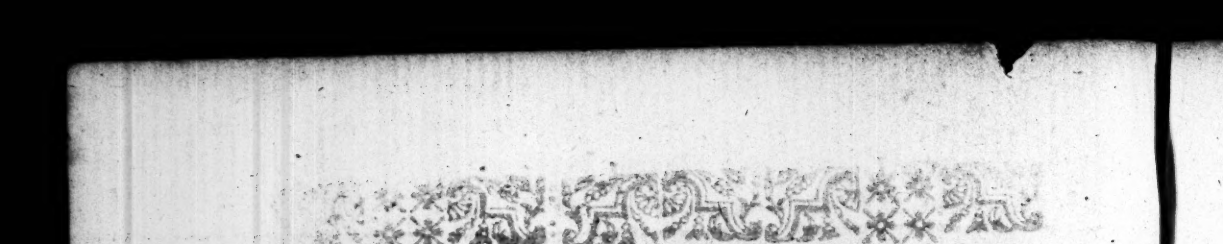

MATT. XV. 28.

O Woman! great is thy Faith, be it unto thee even as thou wilt.

THESE gracious Words of our Saviour were ſpoken to a poor Woman, a *Gentile* of *Canaan*, who having found him preaching near *Tyre* and *Sidon*, deſired him to heal her Daughter, who was poſſeſſed of an evil Spirit; and after ſome Time, when ſhe had met with ſeveral Repulſes from the Diſciples, and ſome Trials from our Saviour himſelf, and yet continued her Intreaties, Jeſus anſwered her in theſe Words, and ſent her away rejoicing.

I look upon the whole Hiſtory as a moſt inſtructing and comfortable Part of the Scripture, and as a Pattern of Invincible Faith; and I think all Relations and Accounts of this Sort are delivered down to us with this View and Intent, that we may be ſtirred up and encouraged thereby to inherit by Faith the Promiſes of God, after their Example who are gone before, and through their Mercy obtain Mercy. O may that God, whoſe Mercies endure for ever, make it a Bleſſing to us this Day; when it becomes the Matter of our Conſideration, and teach us ſo to believe in him, that he may alſo once ſay to every one of us, "Great is thy Faith, be it unto thee even as thou wilt."

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The Evangeliſt begins the Relation of this Tranſaction thus, "Behold, a Woman of *Canaan* came out of the ſame Coaſts, and cried unto him, ſaying, Have Mercy on me, O Lord, thou Son of *David!* my Daughter is grievouſly vexed with a Devil," ver. 22.

There is ſomething very moving and worthy of Note in all her Prayer, and even in the Manner in which ſhe uttered it: She cried; perhaps ſhe ſaw the Multitude round about him, and could not get near, which was the Caſe of many, and yet was ſo eager to be helped, ſo needy and diſtreſſed, that ſhe could not wait till the Congregation was diſmiſſed, and therefore cried out to him. Here one may learn, that when a Soul wants the Divine Help, and is in Diſtreſs, their beſt and moſt ſimple Way is, to cry unto "him who is able to ſave," namely, Jeſus Chriſt, who ſaith, "Come to me, all ye that are weary and heavy laden—and I will give you a Reſt for your Souls," Matt. xi. 28. It is a bad Sign when Men can poſtpone and put off the Time of their Salvation, with faintly and coldly ſaying, I hope the Lord will have Mercy upon me before I die. Such is not the language of one poor in Spirit, nor of a Soul that wants a Saviour, for then the Captive Exile haſtens to be delivered, or as *David* expreſſes it, "My Soul longeth, yea even fainteth; my Heart and my Fleſh cry out for the Living God," Pſalm lxxxiv. 1. And again, "As the Hart panteth for the Water-Brooks, ſo panteth my Soul after thee, O God," Pſalm xlii. 1. So in another Place he ſays, "One Deep calleth to another:" (that is, the Deep of our Miſery to the Deep of his Mercy) "Out of the Deep have I called unto the Lord, O Lord hear my Voice!" This is the Caſe with awakened Souls; they want Deliverance.

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They hunger and thirſt after Righteouſneſs, and cannot reſt till Jeſus hath given them Reſt. Thus St. *Paul*, when he was firſt convinced of his ſad Eſtate, and felt (notwithſtanding all the Righteouſneſs of which he before boaſted) that he was a poor miſerable Sinner, neither ate nor drank for three Days, but continued crying out, "Lord, what wouldeſt thou have me do?" Acts ix. 6. Nor did he ceaſe crying till he had obtained Redemption in the Blood of Jeſus, even the Forgiveneſs of his Sins. The ſame is ſaid of the Beggar *Bartimæus*. He cried for Mercy, when he heard Jeſus paſſed by; and when the People forbad him to pray ſo, he cried ſo much the more a great deal: and then ye know what followed; Jeſus ſtood ſtill, commanded him to be brought to him, granted his Requeſts and bleſſed him. As long as the poor blind Man cried, Jeſus could not go forward. His heart is ſo tenderly affected towards poor Sinners, that he cannot leave the poor when he crieth, the Needy and him that has no Helper. But properly and ſtrictly is the Friend of Sinners.

We have many inſtances in the Scripture of his immediately helping ſuch as applied to him with Tears and Cries, ſuch as the poor Leper, *Mary Magdalene*, *Peter*, &c. and by theſe we are taught to cry to the Lamb of God who takes away the Sin of the World; for let who will oppoſe, he is the Perſon that hears Prayer. "On his Name whoſoever calls ſhall be ſaved," Rom. x. 13. compare Acts iv. 12.

Thus, then, the Woman cried to him (the Words of the Prayer were) "Have Mercy upon me, O Lord!" Firſt, the inſpired Writers tell us ſhe was a Heathen, a *Gentile*, and then deſcribe her as calling to Jeſus the Lord. How can this be? 'Tis

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unlikely ſhe had read the Prophets, or expected a Meſſiah whoſe Name ſhould be *Immanuel*; and had ſhe believed this, ſhe could no longer have been reckoned among the *Gentiles*, but rather among the Proſelytes.

But the Truth is, ſhe, no doubt, had heard what a Prophet, mighty in Word and Deed, was riſen in *Iſrael*. How he healed the Sick, raiſed the Dead, cured the Lepers, diſpoſſeſſed Dæmons, and helped all who were oppreſſed of the Devil, &c. And like as in all Ages, God bleſſes the Preaching of Jeſus Chriſt, with the Witneſs of the Holy Spirit in the Hearts of Men, ſo then did the Lord certainly bleſs the Report of Jeſus to the poor Woman by the ſame Spirit, and taught her who this Prophet was; wherefore ſhe calls him Lord. "No Man can call Jeſus the Lord but by the Holy Ghoſt." And this muſt be allowed, that it is an eternal Bleſſing to a Soul to know Jeſus, for elſe, how can it pray to him, or believe in him? It would not be right to call upon him, or worſhip him, or expect to be ſaved by him, if he was not God over all bleſſed for ever. "If thou kneweſt who it is that ſpeaketh with thee, ſaid our Saviour to the Woman of *Samaria*, thou wouldſt have aſked of him, and he would have given thee Living Water," John iv. 10. Thus the Foundation of our praying to Jeſus, and Calling upon his Name, is the believing that he is truly and eternally Lord and God. This was the ancient Way of Praying, and what has never failed. "In his Name ſhall they glory; in his Name ſhall they put their Truſt. They ſhall call upon his Name and be ſaved. Prayer ſhall be made daily to him. To him ſhall all Fleſh come. Every Knee ſhall bow to him, and every Tongue confeſs that he is the Lord."

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The Subject of the Woman's Petition was, Mercy. "Have Mercy upon me, O Lord!" The Knowledge of our great Want of Mercy, has brought many Thouſands to the Kingdom of Heaven. A Senſe of their poor loſt Eſtate, their corrupt and ſpoiled Heart, their degenerate Nature, the Guilt of Sin, and a miſpent Life; the Fear of Death, the dreadful looking for Judgment, the reſtleſs Condition and uneaſy Eſtate of Soul, makes them long with inſatiable Longing for Mercy. No Words ſuit ſo well with a Soul thus truly awakened as theſe, "Have Mercy upon me, O Lord!" And it is to me a good Sign, where a Sinner cannot reſt until he has obtained Mercy.

But, I confeſs, it does not ſeem to be ſuch a Senſe of Sin which I have been ſpeaking of, which made this Woman call upon the Name of our Saviour. It ſeems as if ſhe had been a poor Woman (perhaps a Widow) who had one Daughter, and ſhe was grievouſly vexed of, or poſſeſſed of a Devil; and hearing what Wonders Jeſus had wrought in healing the diſeaſed, ſhe alſo comes to him and begs for her Child. It was downright Trouble that brought her to Chriſt. Perhaps ſhe had no Senſe of her ſpiritual Wants, but thought if her little Daughter was but well, that was all ſhe wanted to make her Life happy. Therefore the Purport of her Prayer was, Lord! I am a poor Woman whoſe Daughter is poſſeſſed; on her Account I have no Comfort. My dear Child, that ſhould have been a Joy to me in my old Years and diſconſolate Condition, is rather a Burthen, and my Life is bitter to me, on this Reſpect, Have Mercy upon me, and cure her. Thou haſt had Mercy upon very many all round about, my

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Neighbours tell me of thy Wonders and Cures, "Thou Son of *David* help me!" This laſt Part of her Prayer, wherein ſhe calls our Saviour the Son of *David*, ſeems to imply ſo much, O Lord, who haſt humbled thyſelf to be Man, and to feel the Infirmities of our Nature, that thou mighteſt ſympathize with Souls in diſtreſs and pity them, think only what an uncomfortable Life I have, and pity me. Indeed her caſe was pitiable, and ſhe was an Object of Compaſſion, but for all that Jeſus anſwered her not a Word. This is the only Place in all the Bible where a poor Soul in Diſtreſs came, or cried to the Lord, and he anſwered not a Word. It is ſo unlike our Saviour's Behaviour, that at firſt Sight we muſt be amazed and ſurprized above Meaſure, till we have ſeen the End of the Lord's Silence, which was the Effect of his tender Mercy. For had our Saviour ſaid to her, Go thy Way, thy Daughter is made whole, perhaps ſhe had returned to her Houſe thankful and glad, but aſked nothing farther of him, and might indeed have been outwardly helped, but periſhed for ever in her Sins; and therefore our Saviour intended ſomewhat better for her according to his uſual Grace, ſince his outward Miracles were often attended with the Gift of eternal Life and Forgiveneſs of Sins, as in the Caſe of the Man ſick of the Palſy, and many others. I had obſerved before, that all ſhe wanted of our Saviour, ſeemed nothing more than her Daughter's Deliverance and Recovery, and therefore Jeſus anſwered her not a Word. I wonder ſhe did not ceaſe praying, and go Home heavy and diſcouraged: I dare ſay, if many of us had been treated ſo, we had certainly thought there is no Help for me in my God. But

then learn hence, that Men ought always to pray, not to faint. Be not weary if immediately ye don't receive from him what ye aſk. Often we don't know what we aſk; we don't feel truly our Want of Salvation; we don't thirſt for him, and are not as if we were ready to periſh without him; for he is a preſent Help in the Time of Trouble, and is certainly nigh to all that call upon him. When a Soul but begins to feel his Wants, it is no Wonder if our Saviour does not immediately anſwer. He knows it is beſt for us and ſafeſt, when we experience and feel how deeply our Hearts are ſpoiled and corrupted, that nothing but God can ſave us: And when it comes ſo far with an awakened Conſcience, he is not far from the Kingdom of God: He ſhall find that though our Redeemer may have ſeemed to hide away his Face for a little Moment in diſpleaſure, yet with everlaſting Kindneſs he will remember him, and end the Days of his Mourning, and wipe the Tears from his Eyes. If any therefore think, This is my Caſe; I cry, but none hears; I am afraid Jeſus will not anſwer me a Word. Let me intreat ſuch not to indulge Unbelief: Our Saviour has no Pleaſure in your Smart or Pain, but it is wholſom and good for you; you will learn thereby the Need you have of a Saviour, and know a little of that Eſtate and Torment from whence his painful Death and Sufferings have ſaved you to all Eternity. Learn then of the Woman in the Text, to follow Jeſus with Faith, and cry after him.

But now ſhe meets with another Diſcouragement. "His Diſciples came and beſought him to put her away; for, they ſaid, ſhe crieth after us." By this we may ſee ſhe kept on crying, and was reſolved not

to go away till she had got her Answer. So it was with *Jacob* when he wrestled with the Lord in the Plains: He said, "I will not let thee go till thou hast blessed me," and accordingly prevailed and got the Blessing. So it is with all those who take the Kingdom of Heaven by Violence; and those that are thus violent, those that cannot and will not rest without Salvation, shall surely find it. Wo be to them who slightly heal their Wounds, who cry Peace when there is no Peace; who content themselves because Men call them good People, or because they go to Church or Meeting often, and attend the Duties of their Religion, and come no farther. These are they of whom our Saviour says, "Thou hast a Name to live, but thou art dead." I wish this may not be the Case of many who appear to have no great Concern farther than to enjoy their Health, to be prospered in the World, and to live easy, and whose Hearts never knew the Want of God's Redemption. O that such People knew once their Danger, they would imitate this Woman, they would go out and cry after him, and not rest till he had shewn them Mercy!

I had observed that the Disciples were for sending her away; and I know some think they meant, Lord, give her what she wants, and send her away! But I rather believe they were offended, and thought she is a Heathen, and as they did not know Jesus was come to be their Saviour, but thought the Family of *Israel* only was elected out of all Nations, and the Rest reprobated, therefore they besought him to send her away; and, I don't doubt would have been pleased if their Master had said to her, Get thee hence to the Gods of the Land, and let them help thee; thou hast despised

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the God of *Israel*, he also has despised thee. Thou hast no Right to the Blessings of *Jacob*, depart from me. But Jesus could not do so; he loved both *Jews* and *Gentiles*, and was not willing either should perish, but have eternal Life.

However, it was enough to damp all her Hopes of Mercy, when his own Disciples beought him to send her away; but her great Thirst for Mercy made her press on yet, till Jesus himself made her an Answer. My dear Friends, I mean ye who are apt to be discouraged, learn hence, That though the Children of God, the Disciples and Followers of Christ, should seem to be against you and slight you, that therefore, and alone on that Account, you should not faint; their Master is more merciful than they; and even those are saved by him, who are often despised by their own Mother's Children: Be of good Comfort then till he answers; and resolve to lie at his Feet, and, if you perish, perish there.

"Who down at Jesu's Feet resolves to lie,
Jesus has sworn that Soul shall never die."

And now Jesus answered, but to the Woman it must have been a cutting and painful Answer, "I am not sent, says he, but unto the lost Sheep of the House of *Israel*." I dare say every Joint trembled in her. Methinks I see the poor Heart look quite dejected and troubled, not knowing what to reply for very Grief, but the Scripture says, she fell down before him. I should have thought indeed, that she would have turned away displeased, or angry, or in Despair, for she must have took it for an absolute Answer: and had she reasoned much

about the Matter, she would have been confirmed in it, that his not answering a Word, and the beseeching of his Disciples that he would send her away, were plain Proofs that he did not love her, and had no Mind to shew her Mercy: But the Holy Ghost had done much in her Heart, for though she could think, I am not of *Israel*, I am one of the Daughters of the Uncircumcised, and might have made some melancholy Reflections on that Head, yet it all served to awaken her the more, to see her Soul's Estate; for she, no doubt, thought, if it be true that he is the Lord, who is come to save his People from their Sins, if he is the Messiah, for whose Mercy all the Tribes are waiting, and he is sent to none but the lost Sheep of the House of *Israel*, then what will become of me? And thenceforward we hear her no more name her Daughter, but she falls down and worships him, saying, "Lord! help me!" As if she had said, Lord what then shall I do? If thou art only sent to *Israel*, then I am afraid I shall perish for ever! O Lord help me! But she might think more properly thus, Though I am a lost Sheep, and though I am not of the House of *Israel*, he can make me an *Israelite* indeed, and therefore, in the most humble manner, she fell down at his Feet and worshipped him. This is a plain and evident Proof she believed him to be the Lord, and besides she believed he could help her, and therefore it was a short but a comprehensive and pretty Prayer, "Lord, help me!" As if she would have said, Lord, I came hither on Account of my Daughter, but I have found I want thee more than her. Help me! Make me a Child of God, a true *Israelite*. Have Mercy upon me!

But our Saviour answers again strangely, "It is not "fit to take the Children's Bread and give it to the Dogs,"

Dogs." This was the Manner in which the *Jews* treated the *Gentiles*, and perhaps looked upon them as Dogs in the worſe Senſe, namely, ſuch as were not to be reckoned among the Flock of the good Shepherd, but ſuch as were without and who might not and could not enter the Fold. But this ſounded hard from the Mouth of the Saviour of the World, yet we find it had its good End and Effect; for the Woman did not fall into a Rage, and aſk in an angry Manner, Why does he call me Dog? If I am the Child of a rejected and forſaken People, how can I help it? If it has been my hard Lot to be born of uncircumciſed Parents, and to be educated a Heathen, why does he blame me? Can I alter the Decree of the Creator, or change my State or Nature? No, this was not her Reply: If ſhe had not been too deeply convinced of her Sin, and wanted ſo earneſtly a Saviour, ſhe might have reaſoned thus; but ſhe knew no Dogs had ever lived ſo unclean and bad a Life as ſhe had done; ſhe knew ſhe was worſe than a Dog, and, as *David* confeſſed, "I am even like a Beaſt before thee:" So ſhe owns, "It is Truth, Lord!" As if ſhe had ſaid, I am a vile, naſty, polluted, and defiled Sinner; but Dogs lick up the Crumbs which fall from their Maſter's Table; let me only enjoy the leaſt of thy Mercies, what thy own People *Iſrael* ſlight and diſeſteem: O give me but the Crumbs which fall, as it were, from their Table! And again ſhe ſaid, "Lord, help me." Now Jeſus could ſtand out no longer; he ſaid to her, "O Woman! great is thy Faith, be it to thee even as thou wilt!" It was as if he had ſaid, Aſk any Thing, and it ſhall be done; thy Daughter ſhall be made whole; thy Sins be forgiven thee; thou ſhalt be henceforth of the Flock and Family of the true *Iſrael*; thy Name ſhall be written in Heaven; thy Place ſhall be for ever there: "Great is thy Faith! be it unto thee even as thou wilt." It

It is ſaid ſhe worſhipped him before, but now, I ſuppoſe, ſhe adored with double Reſpect and Reverence, and was ready, like *Magdalen*, to waſh his Feet with her Tears. I dare ſay ſhe could not tell how to expreſs herſelf with Joy; for ſo it always is when one has found ſalvation.

It would not be amiſs to obſerve again, that Trouble firſt brought her to the Lord. Had ſhe met with no uncommon Trial in the World, ſhe had probably gone on like others, without ever thinking who or what the Redeemer was! Or, it may be, have deſpiſed him with the Multitude and periſhed. Before the End was therefore known, it appeared to be a heavy Judgment that had befallen her, that her Daughter, and perhaps her only Child, was ſo viſited; but though it might have given her no ſmall Concern and Pain, ſhe can now ſay with the ſweet Singer of *Iſrael*, "It is good for me that I have been afflicted; for before I was afflicted I went wrong, but now I have kept thy Word." She is not the only one whom Groſſes, Troubles and Diſappointments in the World have ſerved as a Means to bring them to Jeſus Chriſt. Many have thus been ſurrounded on every Side, and their Way hedged up, as it were, with Thorns, that they might cry to God in their Trouble, and be delivered out of all their Diſtreſs. It is ſometimes neceſſary that the Lord ſhould ſerve us as he ſerved *Job*, and let Satan touch all that we have, that we may learn to have our Treaſure in Heaven, and lay hold on eternal Life. Many have loſt all that they have had, been forſaken of Friends, deſtitute, perſecuted, ſlighted and deſpiſed, inured to Diſappointments and Afflictions, ſo that their Lives have been often bitter. They have been poor and diſeaſed like *Lazarus*, but, after all, were carried

ried by Angels into *Abraham's* Bosom, who else might have perished, had they been beloved and prospered in the World; and after a gay and sensual Life ended, after all their Honour, Glory, Fulness, and their easy Time was come to a Period, and they ready to be dissolved, might possibly have heard, like *Dives*, "Remember, in thy Life-time thou hadst thy good Things!" O may this never be the Case of one who hears me this Day. May our dear and wise Lord lay upon us what he will, and disappoint and cross us as he pleases. May we rather live the most troubled and grievous Life, and enjoy Peace with him in our Hearts, and have the Assurance of our Part in the World to come, than be ever so free and uninterrupted in all Riches, Honours, and Pleasures, and lose eternal Happiness. Look upon the Woman of *Canaan*, she was once a poor unhappy Creature, a Woman like *Hannah*, of a sorrowful Spirit, and acquainted with Grief. She was once in Tears and Prayers, at the Feet of our Saviour, when every Thing seemed to make against her. But where is she now? Yonder, she adores before the same Feet of God her Saviour in eternal Life! She now thanks him for all that happened to her; she now sees his tender Mercies through all he suffered to come upon her, and worships before that gracious and good Lamb of God, who came to seek and save that which was lost, and to be a Friend of the Friendless, the Husband of the Widow, and a Refuge and Sanctuary for all ready to perish and oppressed of the Devil.

Be not then confused and unhappy about it, ye dear People, if you should meet with many Trials, if it should appear as if you were singled out to endure Hardships or Distress, still speak to our Saviour and say, "Have Mercy upon me!" If a Sense of your Sin

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bows you down and dejects you ſtill, pray, "Have Mercy upon me!" If you can't ſay many Words, if you can't ſpeak much, remember it was the Caſe of the Woman before us: Her Prayer was very ſhort, but it reached the Ears of the Lord of Sabaoth. It was only, "Lord, help me!" but it prevailed, becauſe it came out of the Heart. Our Saviour is not cheated with long Prayers, nor muſt we think, like the Heathen, that we are heard for our much ſpeaking. Our God looks upon the Heart; and all the Churches ſhall know he judges according to the Heart, and not according to our Words: Lift up therefore the Heart to the Lord; let your Tears and Sighs ſpeak the unutterable Language of your Breaſt. Don't want to ſay much, nor ſtudy fine Words, and dead and dry Forms to bring before him, it is like offering the Lame and Blind upon his Altar; appear a poor Sinner, juſt as thou art; come a poor diſeaſed Soul to be healed, a ſick Soul to be cured, a trembling and afflicted Creature that wants a Reſt for thy Soul, and he will receive thee. If at firſt thou doſt not ſeem to ſucceed, don't let thy Faith fail, it is his Cuſtom to try the Children of Men. Thus *Joſeph* tried his Brethren, and ſeemed to anſwer roughly, till their Tears and Sighs overcame him, and he could not contain no longer, and then he ordered all the *Egyptians* to withdraw, and burſt out into Tears himſelf, and fell upon their Necks and kiſſed them, ſaying, "I am *Joſeph*," and then all their Sorrows and Troubles ended in Joy and Comfort. So our Saviour dealt with the two Diſciples travelling to *Emmaus*; at firſt he blamed them for their Incredulity, and being ſlow of Heart to believe; but in a very little while ſhewed them his Hands, and then were the Diſciples glad: So he uſed this Woman, as if he had no Mind to help her,

her, but see only what she found after so many Repulses; her Faith bore her up; she believed him to be the Lord; she knew he could help her; she knew none else could do it, and was resolved not to leave him. Do thou likewise, till he falls upon thy Neck and says, I am Jesus; till he shews thee his Hands and thy new Name graven there; till he says, "O Man! O Woman! Great is thy Faith, Be it unto thee even as thou wilt."

Before I conclude this Discourse I must observe, that her Faith was what pleased our dear Saviour so much; and for this, *Abel*, *Noah*, *Abraham*, *Enoch*, *David*, *Gideon*, *Sampson*, and all the Saints are praised in the Scriptures; and we meet with many Places of this Sort, "Thy faith has saved thee," Luke vii. 50. "Thy Faith has made thee whole," Luke viii. 48. "If thou believest, thou shalt see the Glory of God," John xi. 40.

These and many of the same Nature and Strain, confirm to us that blessed Doctrine that we are justified and saved through Faith, and not by Means of our Works or Deserving. Whenever Men suppose our Duties, Obedience, Merits, or Good Works, are the Cause of our Salvation, they reject the Head Stone in the Corner, and without a Foundation build the House upon the Sand. The sole Cause, Reason, and Author of our Salvation is Jesus Christ. He Himself saves us, and by Faith we receive in Him all we want in Time and in Eternity. Is our Faith little in him? We shall receive little, yea little else beside Death and Hell, and feel to our Hurt that we have despised the Blood of the Covenant, and thought little of God's Salvation. Is our Faith great in him? We shall receive much at his Hands. "Great is thy Faith, be it unto thee even as thou wilt.

We cannot believe too highly of Jesus! We cannot think him more gracious or loving than he is: There is more in him than we can ask or think: He is Almighty God, who has left all in Heaven, and in the Bosom of his Father, and came down with no other View or Design but to redeem lost Souls out of the Slavery and Service of Satan, and to open a Way for them by his own Blood, into the holiest Place of All, even Heaven itself, whither he is now entered to prepare a Place for us. There was no other Remedy, he knew nothing we could do was sufficient to atone for our Sins, or make up the Breach, therefore he said, "Lo! I come," and has now in his own Body made Satisfaction to Divine Justice: He has obtained the Right of eternal Redemption, and can give it to whom he will. If thou art not of the Seed or selected ones of *Israel*, yet he can save thee. There is not a single Soul out of the Reach of his Mercy. He is Lord of All: He is Lord of the Living and of the Dead. His Hand is not cramped or shortened that it cannot save, or his Ear heavy that it cannot hear; and when it has gone so far, that to all human Appearance there is no Hope, all Things are possible with him, venture then and pray to him, be your Case what it will, Lord, help me! Fix your Eyes upon his Cross. Trust only and entirely, Body and Soul, upon that crucified God, and worship before his Feet, which once burned with Anguish, and were red like Brass in the Furnace; to him say, "Have Mercy upon me!" He has felt your Need, and knows how to shew Mercy. When no Eye pitied us in our fallen Estate, or had Compassion on us, he saw us in our Blood, cast out to the loathing of our Persons, and polluted, and had Mercy on us. His Heart was touched at our

Fall

Fall and Loſs, and undertook to be our Saviour. Let nothing then take away your Confidence in his great and boundleſs Mercy; but let what will try you, yet believe in him, and you ſhall ſee the End of the Lord's Dealings ſhall be, to be gracious, merciful, long Suffering and of great Goodneſs. Let your Faith in him only be great, and it ſhall be done to you even as you will. You ſhall find the ſame loving Redeemer, who dealt thus bountifully with an outcaſt Woman of the Gentiles, ſtill rich in Mercy to all them that call upon him in Faith,

Let us pray the Holy Ghoſt to grant us ſuch a deep, and continual Senſe of our great Poverty and Need of the Redemption, and the Redeemer, that till our laſt Moments that may be our inmoſt Hearts Prayer, "Have Pity upon me! Have Mercy upon me! Lord help me!" And may our compaſſionate High-Prieſt, indeed, have Mercy upon us and help us, now in this preſent Life, as long as we are Strangers and Pilgrims in the World; in our laſt Hour, when our Strength fails us, and we muſt go into Eternity; and alſo in the Day of Judgment, when Heaven and Earth ſhall flee before him, and he ſhall ſit upon the Throne of his Glory and judge all Nations! Yea then, Lord eſpecially, help us and have Mercy upon us, for thy Name's Sake. In that Day, let thy Mercy lighten upon us, as our Truſt is in thee.

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